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J. J. JARVES, Editor.

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The following article is the conclusion of the Hawaiian History, the first portions of which were published in numbers of the Hawaiian Spectator. As that magazine is for the present relinquished, we publish the remaining part, that those who feel an interest in the history of these islands may obtain the series.

KA MOOOLELO HAWAII. I kakauia e kekahi mau haumana o ke Kulanui, a i hooponoponoia e kekahi kumu o ia Kula. Lahainaluna. Mea paipalapala no ke Kulanui. 1838.

HISTORY OF HAWAII, written by Scholars at the High School, and corrected by one of the Instructors. Lahainaluna. Press of the High School. 1838.

Reign of Liholiho.

Liholiho had around him a train of favorites, some of them were skilled in flattery, and some were honest; yet from drinking rum they all became sycophants and parasites, and unfit to impart salutary counsel. One who had been drinking pretended to teach the religion of God, but his folly was manifest.

The first year of his reign Liholiho dwelt at Kona, visiting in the mean time Maui and Hilo. Then he and his court removed their residence to Lahaina. There a portion of chiefs and people had a dance. After this he departed to Oahu where he was tempted to excessive drinking. He was immersed in rum, so that he bathed in it daily as in water. When intoxicated the foreigners sold him cloth, and he contracted debts for goods to bestow on his favorites and intemperate chiefs—a bundle to each. The chiefs also gave to their men—to some ten packages, to some five to others two; the king also bought several vessels on credit. In this way the king became involved, and his subjects exhausted in collecting sandal wood. For this purpose they spent long seasons inland, and many died in the mountains.

The natives labored diligently to pay the debts, but without success, for the favorites at court were not less diligent in contracting new ones, saying, Let us run into debt that the chiefs and common people may be burdened, since we issue no orders to them.

Hence the public debt was augmented, which from that day to this has not been discharged, but rather increased: it is a moth which eats up Hawaii. It

is plain that rum is a poison god, and a debt is a viper. Like a roaring lion, so is the debt of Hawaii. One may well pity the common people on whose shoulders the payment is laid;—those who contracted the obligation cannot discharge it. The burden of this folly has existed from the time of Liholiho till now. The chiefs say to the people, "Collect wood and pay the debt." The people go for it, and the chiefs contract new debts—the sandal wood is exhausted—but the debt remains. The chiefs then order their subjects to obtain silver, while at the same time they prohibit them from trading with ships to obtain it; they seek for money—the chiefs run anew into debt; the money is almost exhausted; the debt is not appeased; the property of the chiefs is not devoted to its extinction—it rests on the common people.

Liholiho after a year at Oahu in debauchery, drinking spirits and contracting debts, was taken sick. His physician prohibited his use of spirits, assuring him it was a deadly thing destroying his vitals. He therefore renounced it, and sailed to Kauai, and espoused the wife of Kaumualii and then returned to Oahu. One of the missionaries, Mr. Bingham, endeavored to persuade him to change his course, and obey God, that he might be blessed in his kingdom, and that his soul might live. He uttered the unhappy resolve, "after pursuing my present course five years, then I will become a good man." God did not approve of this determination.

In the third year of Liholiho's residence at Oahu, he made a splendid procession in honor of his wives of whom there were five, viz.—Kamamalu, Auhea, Kinau, Pauahi, and Kekauonohi. The car of one of these, Pauahi, was set on fire to show her power in the consumption of property. This pageant is described by an eye witness in the following terms:

"The ceremonies of the last day, were altogether Hawaiian, in their character; and highly interesting as an exhibition of ancient customs, which, it is probable, will soon be lost forever, in the light of the age of civilization and Christianity, now rapidly dawning on the nation. The most intelligent, and influential of the chiefs and people, already speak of the 'time of dark hearts'; and, I believe, are sincerely desirous of abolishing every unprofitable practice, which hid its birth in the ignorance of former days. In this abolition, much, connected with the late celebration, will be included: a fact, which gives a double interest to its scenes, and leads us to catch at them, as at the relics of paganism. There is much reason to believe, that a taste for these ceremonies, among the chiefs, will be so far lost—even before the lapse of another year—that they will never be repeated; and, that the notes, now taken of them, will prove to be a record of the last striking features of heathen usages, at the Islands, on such occasions.

Kamamalu, on this day, was, as usual, a conspicuous object. The car of state, in which she joined the processions, passing in different directions, consisted of an elegantly modelled, whale boat, fastened firmly to a platform of wicker work thirty feet long, by twelve wide; and borne on the heads of seventy men. The boat was lined, and the whole platform covered, first with fine imported broadcloth, and then, with beautiful patterns of tapa or native cloth, of a variety of figures and rich colors. The men supporting the whole, were formed into a solid body, so that the outer rows only, at the sides and ends, were seen; and all forming these, wore the splendid scarlet and yellow feather cloaks and helmets of which you have read accounts; and than which, scarce any thing, can appear more superb.

The only dress of the queen, was a scarlet silk pau, or native petticoat, and a coronet of feathers. She was seated in the middle of the boat, and screened from the sun, by an immense Chinese umbrella of scarlet damask, richly ornamented with gilding, fringe and tassels, and supported by a chief standing behind her, in a scarlet maro or girdle, and feather helmet. On one quarter of the boat, stood Kalamoku, the prime minister,—and on the other, Nahi, the national orator, both, also in maros of scarlet silk and helmets of feathers, and each bearing a kahile or feathered staff of state, near thirty feet in height. The upper parts of these kahiles were of scarlet feathers, so ingeniously and beautifully arranged, on artificial branches attached to the staff, as to form cylinders fifteen or eighteen inches in diameter, and twelve or fourteen feet long; the lower parts, or handles, were covered, with alternate rings of tortoise shell and ivory of the neatest workmanship, and highest polish.

Imperfect as the image may be, which my description

will convey to your mind, of this pageant of royal device and exhibition, I think you will not, altogether, condemn the epithet I use, when I say, it was splendid. So far, as the feather mantles, helmets, coronets, and kahiles had an effect, I am not fearful of the epithet. I doubt whether there is a nation in Christendom, which at the time letters and Christianity were introduced, could have presented a court dress and insignia of rank so magnificent as these; and they were found here, in all their richness, when the Islands were discovered by Cook. There is something approaching the sublime in the lofty noddings of the kahiles of state, as they tower, far above the heads of the group whose distinction they proclaim: something, conveying to the mind, impressions of greater majesty than the gleamings of the most splendid banner, I ever saw unfurled.

The queens Kinau, and Kekauonohi presented themselves much in the same manner, as Kamamalu; but instead of whale boats, had for their seats double canoes. Pauahi, another of the wives of Liholiho, after passing in procession with her retinue, alighted from the couch on which she had been borne—set fire to it, and all its expensive trappings—and then threw into the flames, the whole of her dress, except a single handkerchief to cast round her. In this she was immediately imitated by all her attendants; and many valuable articles—a large quantity of tapa—and entire pieces of broadcloth, were thus consumed. This feat of extravagance was induced, however, by a nobler motive than that, which once led a celebrated and more beautiful queen, to signalize a festival by the drinking of pearls. It was to commemorate, a narrow escape from death by fire, while an infant; a circumstance from which she derives her name—"Pau," all—and "ahi," fire. Her house was destroyed, by an explosion of gunpowder, which became accidentally ignited. Five men were killed by it, and Pauahi herself was much burned.

The dresses, of some of the queens dowager, were expensive and immense in quantity. One wore seventy-two yards of kerseymeré of double fold: one half being scarlet and the other orange. It was wrapped round her figure, till her arms were supported horizontally by the bulk; and the remainder was formed into a train, supported by persons appointed for the purpose.

The young prince and princess wore the native dress—maro and pau—of scarlet silk. Their vehicle consisted of four field beds, of Chinese wood and workmanship, lashed together side by side, covered with handsome native cloth, and ornamented with canopies and drapery of yellow figured moen. Two chiefs of rank bore their kahiles; and Kapihikihewa, their stepfather and guardian, in scarlet maros, followed them as servants; the one, bearing a calabash of raw fish, and calabash of poi, and the other, a dish of baked dog, for the refreshment of the young favorites.

From the parts I myself saw, I can readily believe, that the whole procession, from the richness and variety of dress and colors, wreaths of flowers, evergreens and feathers, cloaks, kahiles, and splendid umbrellas, must have formed an interesting spectacle, even to visitors from civilized and polished countries.

Stewart's Journal.

To be continued.

PUBLIC SPIRIT OF THE TOWNSHIPS OF NEW ENGLAND.

In America, not only do municipal bodies exist, but they are kept alive and supported by public spirit. The township of New England possesses two advantages which infallibly secure the attentive interest of mankind, namely, independence and authority. Its sphere is indeed small and limited, but within that sphere its action is unrestrained; and its independence would give to it a real importance, even if its extent and population did not ensure it.

It is to be remembered that the affections of men are generally turned only where there is strength. Patriotism is not durable in a conquered nation. The New Englander is attached to his township, not only because he was born in it, but because it constitutes a strong and free social body of which he is a member, and whose government claims and deserves the exercise of his sagacity. In Europe the absence of local public spirit is a frequent subject of regret to those who are in power; every one agrees that there is no surer guarantee of order and tranquillity, and yet nothing is more difficult to create. If the municipal bodies were made powerful and independent, the authorities of the nation might be disunited, and the peace of the country endangered. Yet, without power and independence, a town may contain good subjects, but it can have no active citizens. Another important fact is that the township of New England is so constitu-

ted as to excite the warmest of human affections, without arousing the ambitious passions of the heart of man. The officers of the county are not elected, and their authority is very limited. Even the State is only a second-rate community, whose tranquil and obscure administration offers no inducement sufficient to draw men away from the circle of their interests into the turmoil of public affairs. The federal government confers power and honor on the men who conduct it; but these individuals can never be very numerous. The high station of the Presidency can only be reached at an advanced period of life; and the other federal functionaries are generally men who have been favored by fortune, or distinguished in some other career. Such cannot be the permanent aim of the ambitious. But the township serves as a center for the desire of public esteem, the want of exciting interests, and the taste for authority and popularity, in the midst of the ordinary relations of life; and the passions which commonly embroil society, change their character when they find a vent so near the domestic hearth and the family circle.

The American attaches himself to his home, as the mountaineer clings to his hills, because the characteristic features of his country are there more distinctly marked than elsewhere. The existence of the townships of New England is in general a happy one. Their government is suited to their tastes, and chosen by themselves. In the midst of the profound peace and general comfort which reign in America, the commotions of municipal discord are unfrequent. The conduct of local business is easy. The political education of the people has long been complete; say rather that it was complete when the people first set foot upon the soil. In New England no tradition exists of a distinction of ranks; no portion of the community is tempted to oppress the remainder; and the abuses which may injure isolated individuals are forgotten in the general contentment which prevails. If the government is defective, (and it would no doubt be easy to point out its deficiencies,) the fact that it really emanates from those it governs, and that it acts, either ill or well, casts the protecting spell of a parental pride over its faults. No term of comparison disturbs the satisfaction of the citizen. England formerly governed the mass of the colonies, but the people was always sovereign in the township, where its rule is not only an ancient, but a primitive state.

The native of New England is attached to his township because it is independent and free: his co-operation in its affairs ensures his attachment to its interest; the well-being it affords him secures his affection; and its welfare is the aim of his ambition and of his future exertions: he takes a part in every occurrence in the place; he practises the art of government in the small sphere within his reach; he accustoms himself to those forms which can alone ensure the steady progress of liberty; he imbibes their spirit; he acquires a taste for order, comprehends the union or the balance of powers, and collects clear practical notions on the nature of his duties and the extent of his rights.

De Tocqueville.